THE FREE CITIZEN.

E. A. WEBSTER, Editor and Proprietor.

A Weekly Paper Devoted to Temperance, Literature and Politics.

VOLUME II. ORANGEBURG, SOUTH CAROLINA, SATURDAY, OCTOBER 30, 1875. NUMBER 12.

TIMELY TOPICS.

THE compulsory school law in New York, which promised so much at the time of its enactment, has already become a dead letter. Out of the 15,000 children which were known in January to be truants, only 365 have been compelled to attend school, and their attendance for six months has cost the city $14,000. It It takes time to learn, but sooner or later people must learn that there are social wrongs which indirectly affect the state that laws alone cannot control.

GALIGNANI states that the soundings for the submarine tunnel between England and France are being carried on actively. They are at this moment directed to the part of the straits near the English coast, at a few miles from shore. Each evening the vessel which carries the commission returns to Dover, Calais or Boulogne, and work is recommenced the next day. The engineers charged with that important labor, MM. Larousse and Lavalle, are perfectly satisfied with the results obtained; and so far nothing has occurred to destroy their previsions relative to the depth.

DR. FRANCIS WHARTON, in an article in Lippincott's Magazine, discusses the relations of spiritualism and jurisprudence. "What attitude," he asks, "is urisprudence to assume toward a person who, charged with an invasion of the laws of the land, sets up a defense that he was acting under the constraint of a superior spiritual power? What attitude is jurisprudence to assume toward those who exercise such power for an illegal end?" Dr. Wharton has no doubt that mediums are responsible for acts done while professedly entranced, and for the acts of persons whom they may get under their control.

AN appeal is now before the New York supreme court, involving the question of the right to assess churches for street improvements. Three churches of New York city unite in endeavoring to escape the payment of certain assessments for paying streets. It was decided at special term of the court that, under an act thirty-five years old, which has been once repealed—the repealing act being afterward itself repealed—the churches were exempt from assessment, as they were free from city tax. The prominence given to this case may stimulate the general discussion, which has not been infrequent of late years, concerning the exemption of church property from taxation.

TURKEY is afraid that Ruissia will take Constantinople and kick the Crescent out of Europe. Russia is afraid Prussia will take Finland and Poland. Austria is afraid Germany will take Austria. Germany is afraid France will take Alsace-Lorraine, and France is afraid that Germany will take the province of Champagne, as Von Moltke's soldiers got such a first-class taste of its sparkling wine during the 1870 campaign. England is afraid her scattered provinces will take themselves and leave her only a nutshell to crack in her own little isle. Spain is afraid the United States will take Cuba.

THE last *on dit* from Paris is that the Empress Eugenie lately requested Pres; dent MacMahon to permit her to visit Paris for twenty-four hours in the most private manner, and that the result was a prompt refusal. The French Government permits the Bourbon Princes to reside in Paris; has placed the Duc d'Aumale (one of them) in command of one of the eighteen grand divisions of the French army; permits the Prince Napoleon (Jerome) to reside in Paris but, in the most peremptory manner, forbids the Prince Imperial, a penniless young gentleman nineteen year old, and his mother, a widow with narrow means, to set foot on French soil The only plain reference for this is that President MacMahon and his responsible advisors have no fear of the Bourbon or the Orleans pretensions and pretenders, but are infinitely afraid of young Napoleon and his brother.

THE floods which desolated Toulouse and its neighborhood last spring, after the melting of the winter snows, have been equaled, if not surpassed by those which followed eight days of rain last month. A correspondent of the New York Herald estimates the loss in the valley of the Allies at 8,000,000 francs, and that in Heroult, the Gard and the Lozere, at 25,000,000—a total of nearly $7,000,000 in American money. Four hundred houses have been demolished and one hundred lives lost. The flood burst on the Abbey of Fontfroid while the monks were at prayer. One of them was killed, and another lost an eye. The damage to the abbey will reach $40,000. In various neighborhoods the crops have been completely destroyed, and even the earth in graveyards has been so dissolved by the water that coffins have floated away. There is still much distress, but liberal subscriptions are being taken up in Paris and other cities.

CHARLES FRANCIS ADAMS, in his able report as railroad commissioner of Massachusetts, expresses the opinion that the only course to pursue toward railroad corporations is to bring to bear upon them the power of public opinion, and suggests that this be done by the appointment of a board of arbitrators, like the one that has proven so efficient in Massachusetts. The duty of this board, he says, is to hear complaints, and if they prove just, to suggest to the officers of the corporation the propiety of correcting them. If they refuse, an appeal follows to the board of directors, and should their response prove favorable un the matter is reported to the next legislature for such action as it may deem proper to take. Thus far this plan, Mr. Adams states, has worked well; the board of directors have complied with the suggestions in a frank and liberal spirit. He admits, however, that in Massachusetts the railways are owned by the community, and that popular opinion there would be prompt to sustain the commissioners. But it is hinted that the popular opinion of Massachusetts would have no effect on railways outside the limits of that state.

AT the recent meeting of the Social Science association in Bristol, Professor Jevons returned to the subject of exhaustion of the coal-fields, and very fully supported the views that have been repeatedly urged on that important topic. He showed that the annual rate of increase of consumption, so far from having been overrated in his previous calculations, was not actually in excess of those calculations; and that the actual increase of consumption is at the rate of 3½ per cent per annum, not in arithmetical but in geometrical progression. The total produce of 1873 is estimated at 128,680,130 tons, according to the repo... inspectors of mines. The quantity consumed for domestic purposes was estimated at one ton per head per annum of the whole popuiation, or between thirty and forty millions of tons. The total exports of coal are only from twelve to fourteen millions of tons per annum. Thus some eighty millions of tons represent the motive and manufacturing power of the country. The waste in consumption, whether for manufacturing or domestic purposes, is, no doubt, enormous It was lamented by the president in his address, and admitted by all the speakers. The most economical compound engines only obtain one-eleventh part of the theoretic value of coal, measured in *foot-pounds*. At the same time, when we consider what is the result of the combustion, in round numbers, of a quarter of a million tons of coal per working-day throughout the year in the production of mechanical power, we can form some faint idea of the service rendered by the steam engine to the country.

Whence This Power!

Mr. J. R. Brown, better known as the "mind reader," is in the city, and on last Saturday gave a most extraordinary test of his powers. Quite a party of gentlemen, including a number of newspaper attaches, met him at the Tremont house, with a view of experimenting with the strange force of which he is possessed. It having been reported that he could read the mind of a person at some distance, if properly connected with him by means of a wire, it was determined to experiment in that direction by means of the wire connecting the Tremont house with the operating room of the Western Union telegraph office, a distance of nearly four blocks. Having recieved their instructions as to the manner of procedure, a part of the experimenters repaired to the Western Union office, while others remained with Mr. Brown in the telegraph office of the Tremont. Arrived at the main office, one of the gentlemen took out a gold pencil, wrote on a slip of paper in a spirit of jocoseness, "How is this for high?" wrapped the pencil in the paper written upon, and deposited both in a drawer. Word was then sent to Tremont. "All ready." Quickly at either end of the circuit the wires were detached, taken in hand at one end by Mr. Brown, at the other by the party who was to transmit the message, and this position was maintained for several minutes. The gentleman sending the message kept his mind intently on the fact that he had placed a gold pencil and paper written upon in a drawer, and in about a minute after Mr. Brown had taken hold of the wire with one hand, he began to write with the other: "Gold pencil wrapped in paper, with something written on it, in a drawer. The writing is, "How is this for for high?'"

Who can explain this phenomenon; and what is mind, that in "solid form," as it were, the intelligence evolved from it can be passed along a common wire? Verily the study—not to say science—of psychology is in its infancy.—*Chicago Times.*

A DOUBLE HARVEST.

A farmer sat at his kitchen door,
Smoking his noonday pipe,
And over the fields his eyes were cast,
Where the grain so golden ripe,
Nodded away
Through the summer day.
With shadows and sunshine hard at play.

Down by the gate the farmer saw
(And he chuckled low in glee)
Two, who whispered together there.
"So!" said the farmer. "I see
If I guess aright,
And their skies are bright,
There'll be harvesting soon with main and might."

The weeks went by, and the old barn groaned
With the might of harvest store
But the farmer laughed, for well
There remained one harvest more,
Since Cupid had sown,
With grain of his own,
A crop that love must harvest alone.

The farmer sat at his kitchen door,
When the evening meal was done,
And he laid a kiss on his daughter's brow,
And welcomed his new-found son;
And the harvest time,
With wedding bells' chime,
Sang its days into merry rhyme.

CHARACTER CONNOISSEURS.

Saturday Review.

The vulgar tendency to simulate a knowledge about things where the requisite conditions of accurate information are clearly wanting, has ever been a theme for philosophic satire. It is the recognition of this tendency which has led the thinking few to despise the opinion of the many as a spurious and counterfeit kind of recognition. From Plato, who distinctly excluded mere opinion from the category of certain knowledge, to the modern idealist, who pays no heed to the strongest assurances of common sense, philosophers have made light of prevailing convictions, on the ground that they are formed in haste, and with no due appreciation of the conditions of a rational certainty. Not only so, but science itself, which might be supposed to maintain a more amicable attitude toward prevailing belief, has long since learnt to imitate philosophy in its contempt for vulgar ideas, and a scientific lecture would now be deemed wanting in spirit and point if it failed to illustrate, by some startling example, the wide opposition between the habitual inferences of common minds and the verified conclusions of the savant.

Nowhere, perhaps, does popular belief exhibit its hastiness and inadequacy more conspicuously than in the readiness of most persons to pronounce an opinion respecting the characters and motives of others. The confidence with which many a man and woman will talk about the desires and habits of a comparatively new [illegible] mind as a signal illustration of the eagerness of mankind to seem wise. There are many whose modesty and good sense would prevent their giving an opinion on any point of scientific knowledge or æsthetic appreciation, who, nevertheless, feel no hesitation in passing judgment respecting matters of conduct, of which their knowledge is infinitesimal. Numbers of people, who do not in the least seem to be ashamed of ignorance respecting most matters of discussion, are quite sensitive as to their reputation for knowledge, with respect to the intricacies of human character. When, for example, there is an addition to the society of a small town, through the arrival of a new family, there is the greatest impatience to have a definite and fixed opinion respecting the idiosynerasies of the newcomers. There will certainly be more than one knowing person whose supposed quickness of perception will at once enable them, satisfactorily to themselves, to define and characterize the man or woman about whom curiosity is naturally aroused. It is curious, too, to notice the readiness of others to accord to these persons the special faculty for intuition which they claim for themselves. It has often been remarked, that the first condition of winning the confidence of others, is to display a fair amount of self-confidence, and this truth is fully illustrated in the case of the people whom we are now considering. When a lady gives out among her acquaintance that she is an expert in matters of character and disposition, she speedily gains an enviable reputation for this kind of prescience. If there is any new character to be deciphered, about which there hangs a certain mystery, she is the authority to whom all repair, in order to acquire definite information. If a scandal is just germinating, and everybody is on tiptoe respecting its real nature and results, it is this connoisseur who is resorted to for a final solution of the problem. In this way people are sustained in the pleasing belief that they possess some easy avenue to the minds and hearts of their fellows, thanks to which they are enabled to dispense with the tardy methods of observation, comparison and analysis, and to read a new character as confidently as an unfolded letter.

Yet it does not call for any remarkable power of reflection to see that this intuitive kind of knowledge of others must be very delusive. For, first of all, human character is an exceedingly complex and variable thing, and can not be known except after patient attention. The facial perusal of character, of which we now speak, always involves two inferences, either of which may be a mistaken one. In the first place, the self-styled observer argues, that certain things which have held good of other people will hold good of the new character, and since it is exceedingly easy to mistake a quality of a certain order of minds for a universal attribute of mankind, there is always a chance of a wrong induction. In the next place, the observer is compelled to judge the whole of a character from a very few data; and here again there is ample room or error in reasoning that, because one felt or acted so and so to-day, this must be his characteristic mode of feeling or acting. In other words, human nature is too variable, both as a whole and within the limits of a single individual, to allow of the rapid kind of prevision of which we are speaking.

There is a second obstacle to this instantaneous reading of character, which calls for special notice. Not only is character a phenomenon of great complexity, but it is also one in a high degree inaccessible. For, in the first place, all the thoughts and purposes of another have to be inferred from external signs; and this process, however carefully carried on, must always be liable to error. The real uniformities of connection between feeling and expression, for example, can only be known approximately after a wide and careful comparison of individual peculiarities. This reflection never occurs to the confident connoisseur of physiognomy, who fondly imagines that every moral peculiarity is distinctly indicated by some one form of facial structure or movement. In the second place, it should be remembered that all of us have a certain power of dissimulation, and most of us are accustomed to put some kind of watch on our words and actions. This is especially the case when we have to confront a new observer. We do not care, in most instances, to be conned too easily by our fellows. Nearly everybody is accustomed to some measure of reticence before strangers, while there are few who, from a certain kind of pride and force of individuality, are wont even to mislead casual observers respecting their real aims and sentiments. Thus it happens that a person who is ready at a glance to classify any new variety of character, runs the risk of accepting, as an essential ingredient of the phenomenon, something which is wholly adventitious. It may be said, of course, that the instances we have selected are exceptional ones, that the great majority of people are both too much alike and too transparent in their words and actions to occasion any serious difficulty to a noter of men's natures and ways. That there is a certain force in this consideration may be readily granted. At the same time, this fact does not alter the truth of our contention, that in every hasty judgment of character, there is always an element of risk which forbids the process being described as an intuitive one. So, too, we may concede that a certain few possess an indisputable faculty of quick perception of the complexities of human character. Yet, when we come to analyze this faculty, we find that it resolves itself into a happy skill in conjecture, which no doubt includes a certain range of past observation as well as a quickness of imaginative insight into other persons' feelings, but which, nevertheless, always remains what Plato [illegible] wholly destitute of the exact certainty of scientific inference. Those who see in this conjectural skill a mysterious power of intuition, are dazzled by the instances of correct prediction which they happen to have witnessed, and fail to take account of the errors to which this process is certain to lead.

It would probably be an interesting inquiry to trace out the various impulses of human nature, which serve to sustain and foster this impatience in the observation of others. Some of the principal influences at work, will readily suggest themselves to a thoughtful mind. It is obvious that the mere gratification of pride which attends all consciousness of knowledge, real or imaginary, will not account for the peculiar force of this tendency. That is to say, though it is true that the motive of vanity leads men to imagine that they are conversant with many matters of which they are, in reality, profoundly ignorant, it does not explain why they should be especially liable to assume this appearance of intelligence with respect to their fellows. It is evident that these special influences must be looked for in the peculiarities of the relations which people hold to one another. The following suggestions may, perhaps, roughly indicate the character of these influences. First of all, it is manifestly of practical importance to everybody to gain something like a definite opinion respecting those whom he has to meet in social intercourse. It, as some philosophers contend, the first motive of all inquiry is the need of a definite basis for action, we may understand how it is that most people are so eager to come to a decision respecting the dispositions of their acquaintances. Nothing is more embarrassing or annoying, for example, to a hospitably-disposed lady, than to have to do with a person whose tastes and ideas are shrouded in mystery. By the very painfulness of the situation, she is driven to frame some hypothesis as to the person's real character, however little ground she may have for plausible conjecture. In this way, people come to delude themselves that they have ascertained a man's real character, when they have simply been driven by the inconveniences of conscious ignorance to construct a purely hypothetical conception with regard to the object. Another influence at work in these cases is a form of the primitive fetishistic impulse to interpret everything outside one's own conscious life in terms of the same. The same tendency which accounts for the savage projecting his own feelings and intention into tree or river accounts for people transferring their own modes of thought and sentiment to every new mind which come under their notice. It is quite curious to remark the invetcracy of this habit, even after ample opportunity has been given for discovering the endless diversities of individual temperament. Possibly there is a charm to many persons in the spectacle of a mind retaining up to mature years the naive belief that all the rest of the world must feel and act precisely as it does, and this æsthetic consideration may serve still further to confirm the habit. People are encouraged in the cultivation of this mode of regarding others, by the reflection that it is taken to indicate a singular innocence of nature, and a touching unfitness to deal with the harsh intricacies and contradictions of human character. However this may be, the habit does prevail in many minds, and is a fruitful source of hasty inference and delusive misconception. May not one see illustrations of this tendency in the great liability of both men and women to delude themselves with respect to the characters which they choose for the matrimonial relation? It is not only the innocent girl which commits this error, by fondly imagining in the absence of evidence, that her lover must necessarily share her own pure thoughts; the highly cultivated man, too, may fall into it, by taking it for granted that the young woman whom he selects as his most intimate companion feel the same high aspirations that he himself feels.

The other influences which appear to favour this impatience of belief with respect to the characters of others are special emotional forces. The operation of feeling in sustaining assurance even when there is the minimum of evidence has been a favorite theme of philosophers. There are two modes of this operation, according as the feeling predisposes to belief in any shape or favors some particular variety of conviction. Both of these modes may be illustrated in the class of beliefs of which we are now speaking. An example of the first is given us in the action of a love of power on our observation of others' characters. A readiness in unravelling the threads of human sentiment and purpose has always been looked on as a ground for self-gratulation and for the admiration of others. A man who thinks himself capable of divining instantaneously another's unspoken thoughts has not only the pleasing consciousness of power which every supposition of knowledge brings with it, but also a gratifying feeling of equality with this second person. That is to say, he thinks himself on a level with this other in respect to the knowledge of any thoughts or impulses which may occur to him. Not only so, but the assumption of this omniscient insight into character will pretty certainly inspire awe, if not dread, in many other minds, so that the man or woman who can make any pretensions to this fine penetration will be able to indulge in the most delicious emotions of power and superiority. A supposition so intensely gratifying as this must be will pretty certainly be secure from that close scrutiny and careful verification which alone would prove its validity.

The feelings which predispose men to entertain *a priori* a certain kind of notion respecting the character of others are too numerous to be dwelt on here. It may suffice to mention one or two such. There is the desire for sympathy, which is very strong in most minds, and which prompts a person to anticipate that every new character will respond in a kind of grateful resonance to his individual sentiments. Then there are the impulses of love and admiration which predispose the mind to believe in human goodness and render it optimistic in its conceptions of character. On the other hand, there are the less pleasing sentiments of distrust, hostility, and contempt, which sustain the conception that everybody is mean and ignoble till he has proved himself to be the contrary. These and other feelings always dispose their possessors to form certain opinions respecting any new character long before they have the necessary foundation for such opinions. To any one who will give himself the trouble of working out the many and complicated influences which tend to produce conviction respecting matters of character, quite apart from the force of evidence, it can not be surprising that people's judgments on the ideas and motives of others are often so crude and inexact, and so little deserving to be called intuitions.

CO-OPERATION IN ENGLAND.

The Civil Service Supply Association and Its Workings.

This institution, little heard of in the United States, is one of the peculiarities of the British capital. The object is to supply families with articles for consumption and general use at the lowest possible prices. It originated in a combination among persons holding subordinate positions under the government, municipal and national; hence the title. With their comparative small salaries, and their anxiety to live respectably, they found it impossible to pay the high charges for the various necessaries of life, and so they adopted a co-operative system, a little like that attempted by the granges or the patrons of husbandry in some parts of America, or, in other words, something like the old-fashioned plan of orders adopted in many of the manufacturing towns in our own country, the difference here being that cash must be paid for everything on the spot. The institution issues 4,500 shares to its members, each of whom pay £5 or $25 per annum, which, besides securing the benefit of the society, entitles the holder to take part in the meetings of the association and to have a voice in the management. Tickets may be sold to others on the payment of half a crown (62½ cents), which tickets secure the purchasing of goods at the stores and from the firms connected with the association, but they cannot attend the meetings or take part in the management. Tickets may also be obtained by the widows of civil servants upon the payment of half a crown yearly, and by the widows of members without payment. When you are told that this organization consists of hundreds of thousands of persons, and that the supplies are furnished by thousands of establishments, and that no such thing as a pecuniary loss has ever happened, or anything like dishonesty in any one of the branches, you realize how successful it has been. And this fact is more apparent as you examine the prices paid by those who enjoy the benefits of the system. In looking over the list of articles furnished, I perceive that it includes literally everything—groceries, wines and spirits, provisions, tobacco and cigars, hosiery, drapery, gent's and ladies clothing, fancy goods, drugs, plate, furs stationery and jewelry, books and music household furniture; in fact, everything in the way of necessaries and luxuries.

The price list for the quarter ending the 31st of August, 1875, showed a reduction of from 5 to 25 per cent. on the prevailing rates. When you reflect that this organization is not patronized alone by the poorer classes, but is really supported by persons in the very best circumstances, and includes, as I learn, very many of the nobility, you will see at once, not only how useful it is, but how necessary integrity is essential to its management. At first there was a decided protest against it among old establishments, but now it has become so powerful that it includes thousands of co-operative stores, and, of course, compels by the very nature of its competition reasonable prices among those who are not connected with it. During the christmas holidays some of these civil service stores received over their counters as much as $200,000 in a single day, and it is a noteworthy fact, as illustrated, for instance, by Mr. Forster, M. P., in his speech on the oddfellows, which is in England a kind of mutual relief organization, that the co-operative system as applied to working people has been a triumphant success.—*London Letter*

The Destruction of Lisbon.

A writer in Lippincott's gives the following description of the destruction of Lisbon: The morning of November 1 dawned serene, but the heavens were hazy; since midnight the thermometer had risen one degree, Reaumur. As it was the feast of "all saints," the churches were thronged from an early hour, and all their altars brilliantly illuminated with thousands of tapers, and decorated with garlands of various tinted muslins and thin silks. At a quarter of ten o'clock the first shock was felt. It was so slight that many attributed it to the passage of heavy wagons in the street, and even to mere fancy. Three minutes afterward a second shock occurred, so violent that it seemed as if the heavens and earth were passing away. This agitation lasted fully ten minutes, and ere it diminished the greater portion of the city was in ruins. The dust raised obscured the sun; an Egyptian darkness prevailed, and to add to the univer horror the fearful screams of the liv and the groans of the dying rose thr the air. In twenty minutes all be [illegible] and chaos of escape. Some were hills, but were soon discou... doing by the rumors that those who had already gone thither were suffocating from the effects of the dense fog of dust which still rose from the falling buildings. Then they rushed towards the quays which line a part of the Tagus, but only to learn the horrible news that these had sunk into the earth with all the people and edifices upon them. Those who thought to put out to sea were told to look at the river, and lo! in its centre they beheld a whirlpool which was sucking in all the vessels and boats in its vicinity, and not a fragment of them ever being seen again. The royal palace had been entirely swallowed up, and over the site is now the vast square of the Paco, or Black Horse, one of the largest public places in Europe. The great library of the holy ghost was in flames, and its priceless Moorish and Hebrew manuscripts fast becoming ashes. The opera house had fallen in, the inquisition was no more, and the great church of San Domingo was but a heap of stones, beneath which lay crushed to atoms the entire congregation. The Irish church of St. Paul was the death-place of one thousand persons, and the palace of Benposta, where Catharine of Braganza, widow of Charles II., lived and died, had fallen over from the heights on which it was built, and utterly destroyed the poor but populous part of the town which lay beneath it. In a word, where but an hour since was Lisbon was now nothing but desolation. As to the people, who can describe their condition? At least 70,000 persons had perished, and the majority of the survivors were cruelly wounded and in agony of mind and body, Some went mad with fright, some lost forever the power of speech; sinners went about confessing their secret crimes, and fanatics, believing the last day had come, cried out to the horror-stricken multitude to "repent, for that Christ was coming to judge the quick and the dead."

Politeness in Great Men.

Politeness is always the mark of good breeding, and some of the greatest men have been noted for their courtesy. Many of they have owed the popularity that was a recognition of the greatness, in no small measure to their consideration of others. The following is related of the late Edward Everett: Many years ago, the errand boy employed by a publishing house in a great city was sent to procure from Edward Everett the proof-sheets of a book which he had been examining. The boy entered the vast library, lined from floor to ceiling with books, in fear and trembling; he stood in awe of the famous man, and dreaded to meet him. But Mr. Everett, turning from the desk where he was writing, received the boy with reassuring courtesy, bade him sit down, chatted kindly as he looked for the proof sheets, and asked: "Shall I put a paper round them for you?" as politely as if his visitor were the president. The boy departed in a very comfortable frame of mind. He had been raised in his own esteem by Mr. Everett's kindness, and has never forgotten the lesson it taught him.

It is said that fully three million cubic yards of levees will be needed for the Mississippi river alone, the coming season, to say nothing of Red river, the Ontchita and the Atchafalays.